CHRISTIAN STATESMAN

Vol. LXXIV | Pittsburgh, Pa., December, 1940 | No. 4

The American Way

Rev. William Parsons, D.D.

CONTRAST is being frequently drawn, today, between the kind of life advocated and developed by the totalitarian philosophy and that of the United States. In the eyes of many the vast expansion of the executive powers of the Federal government is the seepage of totalitarian secularism into our American way of life which is threatening to destroy it. In recent discussions many have used the term "The American Way of Life" but few seemed to have defined, analyzed or evaluated this Way. It has been generally assumed by the Christian elements of the population that the American Way is the Christian Way. This is simply one of those half true assumptions that may be as dangerous to our national life as Marxism, Communism, Fascism or Nazism.

> ***"Ephriam is a cake not turned"***
> Hosea 7:8.

The American Way Analyzed

Let us briefly analyze this American Way of life so that we may see what it really is and truly evaluate it.

First of all it is a tacit recognition of the theistic philosophy of God and the universe, with the distinctive features of Christianity toned down so sharply that they certainly do not obtrude themselves.

Worship and religion are respected and protected up to the point where they clash with Federal law, but are not deemed essential to a true Americanism.

Individual liberty in religion, economics, industry, art, social organization and pleasures are staunchly maintained while the corresponding obligations are ignored and often scorned.

By even the Christian elements of the population the supreme authority of Christ is accepted in a very limited degree. In individual religion and the church it is not openly challenged, nor strictly observed, but in intellectual, economic, artistic, social, family or civic matters it is frankly denied or minimized to the extent of nullification.

The result of all this is disunity and the disintegration of the American Way of life. Secularism is seeping into our life through these deficiencies like the ocean into a leaky vessel.

The Authority of Christ Unites

The American Way is but a very imperfect copy of the Christian Way of life. As was said of the Northern Kingdom of Israel "Ephraim is a cake not turned." "Half baked" is our form of the proverb. Liberty has been attained but equality and fraternity are still treated as ideals that need qualifying and limiting.

Only one way is open to the reintegration of the American Way of life and that is to assert and apply the authority of Christ in every sphere of life and especially those spheres of life where secularism is now supreme, just as air is forced into the ballast tanks of a submarine when it wishes to rise to the surface.

Bring all things into subjection to Christ and we shall have unity, freedom, equality, and brotherhood in our American Way and not until this is done. Paul in his letter to the Colossians, speaking of the greatness of Christ, says, "In Him all things consist," that is, hold together.

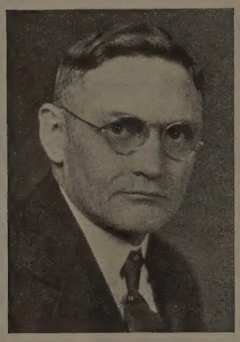
America And The Present Crisis

PROF. J. BOYD TWEED, D.D.

Head of Bible Department, Geneva College, Beaver Falls, Pa.

(From address delivered at the Annual Meeting of The National Reform Association, December 3, 1940.)

The present crisis is not a local conflict between major European powers. It is a world revolution which is having its effect upon all nations great and small. It is a deliberate attempt to put force in the place of reason in the settlement of international disputes. Dictators in the effort to establish the totalitarian conception of the State and eliminate all opposition to their predatory ambitions are seeking world domination. The instrument toward the fulfillment of these ends is total war in its most brutal forms. Those who worship the god of force threaten the freedom of the human spirit in every relationship of life. This is the present crisis. If those who have espoused the doctrine of force succeed the freedom of the human spirit will pass under a total eclipse, there to remain for no one can tell how long. It can therefore be seen that far reaching results will follow the present struggle.



Prof. Boyd J. Tweed, D.D.

Today Great Britain stands as the last line of defense against the triumph of political despotism and religious intolerance in Europe. Loyal subjects of the British Commonwealth of Nations are giving the last full measure of devotion to a cause which is dear to the hearts of liberty-loving people everywhere. Conscious of the great issues which are at stake they are cheerfully submitting to unprecedented economic and social restrictions.

Great Britain has at least four major objectives in view. (1). First of all, the preservation of the British Commonwealth. Again and again members of the government have declared that the British people are fighting for the life of the nation. They have no illusions; to be defeated is to perish. (2). The preservation of the British way of life. This way of life has been the result of a struggle which dates back to that eventful hour in 1215 when the English barons compelled King John to sign the Magna Charta. Its crown jewel is the freedom of the common man. Its three human safeguards are freedom of speech, freedom of the press and freedom of assembly. These have entirely disappeared in totalitarian countries and liberty has been crushed under the iron heel of tyranny. (3). To restore to the small countries of Europe the independence which Hitlerism has destroyed. Czecho-Slovakia, Poland, Denmark, Norway, Holland and Belgium anxiously await a British victory. (4). To establish a new order in Europe in which each nation shall share in the blessings of justice and liberty. Every intelligent Briton knows that the times are changing—that the old order has passed away and a new order is appearing above the horizon. What the British people earnestly desire is a new order which will encourage and insure permanent peace and mutual good will among the nations of Europe and of the world at large.

The wickedness of those forces which threaten the freedom of mankind is best revealed in the political, moral and religious aspects of the war. In the political sphere mutual confidence is essential to international cooperation. Hitler's record has been one of broken promises and treacherous strategy. He has broken every treaty which he has made and his Fifth Column was the major factor in the defeat of every conquered nation. The security of international morality rests upon obedience to international law. In the course of the war the dictators have flagrantly violated international law. At the command of Hitler lighthouses and lightships have been bombed, merchant ships have been sunk without warning, British seamen have been machine-gunned while they struggled in the waters, and women and children have been deliberately subjected to total war. In the face of this ruthless display of brutality, Britain has sought to observe the rules of humanity in so far as present methods of warfare will permit. In the sphere of religion the freedom of the human spirit has been most seriously assaulted. The opponents in the present conflict represent two opposite theories of the State. One theory is that the individual exists solely for the interests of the State; the other theory is that the State exists as the servant of the citizens who compose it. One theory is totalitarian; the other is democratic. The totalitarian theory places the State between the conscience of the individual citizen and his God as the supreme object of his allegiance and loyalty. Where the totalitarian principle is in control freedom of conscience has ceased to exist.

What attitude toward the present crisis should America adopt? Two possible courses lie before her. She may adopt the policy of isolation, or she may adopt the policy of internationalism. The policy of isolation is undesirable, impossible and unchristian. It is undesirable because it puts drastic limits to our participation in international affairs from every point of view. The hermit policy would require us to withdraw within our own national boundaries and sever our commercial, political, cultural, moral and spiritual contacts with other nations. Surely no intelligent American would desire our country to pursue such a policy. The nation is a social institution and it can reach its highest development only in social relations. Moreover, as a people we have something of value to contribute to the promotion of life, liberty and happiness throughout the world. Surely we have something vital to contribute to a better and more permanent world order.

The policy of isolation is impossible. Due to modern methods of communication and travel it is no longer possible for us to cut ourselves off from the rest of the world. Oceans are no longer barriers to the intrusion of subversive influences. The Fifth Column is at work in our midst.

Worst of all, the policy of isolation is unchristian. Under the favour of God we have become a world power. This position carries with it world responsibilities. We have come into the possession of a priceless inheritance, consecrated by centuries of suffering and sacrifice. Selfishness would suggest that we eat our morsel alone. Christian stewardship demands that we share our rich political, moral and spiritual values with the destitute. Such sharing involves the element of risk. Wherever national responsibility exists dangers lurk. There are times in the life of a nation when the resolute facing of responsibility involves dangerous liv-

(Continued on page 7)

The Moral Crisis In America

REV. WILLIAM W. McKINNEY, Ph.D., D.D.
Pastor, First Presbyterian Church, Ambridge, Pennsylvania.

(Report of Address at The Annual Meeting of The National Reform Association, December 3, 1940.)

"At a time when the liquor traffic is lifting its ugly head more brazenly than at any other period in our national history, when the saloon with its deadly evils is everywhere prevalent and practically without restraint, when liquor advertising is flaunted constantly and phrased in alluring and deceptive appeals, and when the consumption of intoxicants is multiplying at an alarming rate and drinking by young people is becoming an approved social habit, the Christian Church is shamelessly silent and pathetically paralyzed," declared Dr. W. W. McKinney in the course of his stirring address at the annual banquet of the National Reform Association. Dr. McKinney, who is chairman of the Field Committee of this Association, was discussing in realistic and resolute terms the rapidly developing moral crisis which confronts America and which should challenge the moral forces of our nation to aggressive and indignant action.

Three Contrasted Attitudes

In analyzing the reasons for this moral lethargy on the part of Christian people, the speaker mentioned three natural but rather contrasted attitudes. "There is first that rather logical attitude of moral resentment and righteous indignation. Viewing with sad disappointment the success of our highest governmental officials to reestablish the liquor traffic and kindred evils in America, we are prone to repeat that same scornful phrase which runs through the recorded history of Israel: "Jeroboam, son of Nebat, which made Israel to sin." At a time when the rise of the proletariat is naturally sweeping away many of the restraints built up by former generations, selfish leaders in high positions have sought to advance their own interests by still further lowering the moral standards of a nation.

"The widespread support of the liquor traffic is only one of many similar illustrations of an easy conformity to lowering standards for the sake of personal prestige and political preference. We feel helpless before this entrenched selfishness and permit ourselves only the liberty of phrasing our moral scorn in words of denunciation.

"The second widespread attitude is one of discouragement such as Elijah felt when his previous moral victories seemed swept away in a disheartening reaction. In the lonely isolation of the juniper tree he cried out, "The children of Israel have forsaken thy covenant and I, even I only, am left." In similar discouragement we cry, "The people of America have forsaken thy moral law, they have thrown down legal restrictions to indulgence, they have mocked the moral prophets of temperance and I, even I, am left."

"Christian people, realizing how difficult it is to rally a community to a moral crusade, often sink into this mood of discouragement and feel the hopelessness of continued efforts to offset an acknowledged evil. Neither of these two attitudes are worthy of Christians who are conscious of God's sustaining power in the universe.

"The third and Christian attitude is the attitude of courageous faith, the attitude inspired by trust in Almighty God when He commands us as he did Moses, "Speak unto the children of Israel that they go forward." We are realistic enough to recognize that before us lies the impassable Red Sea of rapidly moving evils and behind us is the invincible Egyptian Army of the triumphant liquor forces. Yet the only message that God speaks is the message to go forward. As in faith we proceed, God's power becomes emphasized and, like the children of Israel, we move forward to a divinely provided deliverance.

Must Rebuild Biblical Foundations

Dr. McKinney then proceeded to attribute the moral crisis in America to a decline in Biblical convictions and stated that the first step in offsetting the moral crisis is to rebuild again the Biblical foundations in America." "Because America was born in religious faith and because our forefathers conquered the expanding frontier with courage inspired by faith in the Bible, we in America have entered into a moral heritage which has made this nation truly blessed by Almighty God. But in losing our hold upon God's Word, we have lost our sense of the moral imperatives which God's Word has there phrased for us. The eternal "thus saith the Lord" must again sound in the hearts of the American people if the moral crisis is to be averted successfully."

Young People Are Taught to Drink

Dr. McKinney's address was featured with an earnest appeal to protect our young people from the multiplied temptations which liquor constanly presents. "Recent statistics revealing the drinking habits of high school seniors and the announced policy of the government to make beer drinking easy and commonplace among the boys called into government service by the peace time draft are alarming in their social implications," warned the speaker. "A survey carried forward by the Allied Youth organizations in 31 representative and widely separated cities shows that 51 per cent of senior high school boys use some type of alcoholic beverage and 37 per cent of them drink intoxicants to some extent. Among the thousands who were interviewed only 155, and these mostly boys, said they turn to liquor 'when blue.' The drinkers, almost with one accord, explained their use of intoxicants in a desire to enjoy social stimulation and popularity. They had fallen willing victims to the social habits of their elders and to the lure of conscienceless advertising over the radio and in our popular magazines and newspapers.

"Not content to permit liquor propaganda to lead high school pupils into early drinking habits, the government is doing its part to dignify and universalize beer drinking among the thousands of healthy and impressionable youth it is drafting into military service for a year's training. Beer will be offered for sale in the Battery Room adjoining the Regimental Headquarters, Yes, cheap beer in large quantities, 22 ounces for a dime!

"When we recall the marked increase in the use of cigarettes which resulted from the last war, we tremble as we think of the moral degradation which will follow throwing the temptations of booze in a similar way before our soldier boys while away from home. The situation demands immediate action and should be an imperative challenge to all Christian forces.

"Speak unto the children of Israel that they go forward in unfailing determination to protect young people not only from the liquor traffic but also from all those kindred evils which flourish and which give rise to the moral crisis in America."

THE CHRISTIAN STATESMAN

Founded in 1867

Devoted to Christian Political and Social Science

Official Organ of

THE NATIONAL REFORM ASS'N

An organization of Christian citizens founded in 1863

Published Quarterly

March, June, September, December. at the Association's Headquarters. 209 Ninth St., Pittsburgh, Pa.

R. H. MARTIN, Editor-in-Chief
WM. PARSONS, Associate Editor

Rates, $1.00 the year, payable in advance.

Entered as Second Class Matter, July 30, 1906 at Pittsburgh, Pa., under Act of Congress of March 3, 1879.

THE SEASON'S GREETINGS

To all the readers of The Christian Statesman and to members and friends of The National Reform Association we extend Christmas and New Year's Greetings and Best Wishes. We express our hearty thanks to one and all for their loyal support for the year 1940 and for the support we are confident they will give for 1941.

In the midst of a world in which there is so much that is in violent disharmony with the spirit and teachings of Him whose birth we are soon to celebrate some may say, what is there to be thankful for? Both as Americans and as National Reformers, many things. One thing only we mention here: namely, that God is still on His throne, that Jesus Christ is in actual exercise of the "all power in heaven and on earth" which the Father committed to Him, and that no earthly power is able to frustrate the purpose of God through Jesus Christ in establishing His Kingdom of righteousness and brotherhood throughout the entire earth.

The Second Psalm gives us a true picture of what is going on in the world today:

"The kings of the earth set themselves,
And the rulers take counsel together,
Against Jehovah, and against his anointed, saying
Let us break their bonds asunder,
And cast their cords from us."

To complete the picture, the inspired writer adds:

"Yet have I set my King
Upon my holy hill of Zion.
Thou shalt break them with a rod of iron
Thou shalt dash them in pieces like a potter's vessel
Now therefore be wise O ye kings,
Serve Jehovah with fear,
Kiss the Son, last he be angry,
Blessed are all they that take refuge in him."

Page Hitler and all the rest of the totalitarian overlords! Before they win any lasting victory, they will have to bomb the real Ruler of the world off His throne. This is too big a job for all of them put together. God's purposes will be carried out in spite of what is transpiring in the world today. It is a matter of profound thanksgiving that in these days we can "carry on" in this confidence.

"Unto us a child is born, unto us a son is given, and the government shall be on his shoulders and of the increase of his government and of peace there shall be no end."

In that darkest of all hours, just before His crucifixion, Jesus said to his disciples, "Be of good cheer, I have overcome the world." In this confidence let us carry forward our National Reform program throughout the year 1941.

A BEAUTIFUL CHRISTMAS GIFT

Only a few days ago there came to our office a most attractive book (7½ by 10½ inches and 36 pages) with a Chinese red cover. It is "A Letter from Madame Chiang Kai-Shek to Boys and Girls across the Ocean," giving "a true story of China for all of you who are trying to help our suffering war orphans." It was made entirely in China on Chinese presses. It is written simply enough for any child and interestingly enough for any adult. It gives pictures, both by word and many photographs, of the plays and pastimes of peacetime and of life in the orphanages established for the many thousands of boys and girls made orphans by Japanese bombs.

We strongly recommend this book as a beautiful gift, suitable for members of Bible classes or other groups, or for any boy or girl from the very young to twelve years of age. On a commercial basis the price would be not less than 50 cents, but it may be secured from the Golden Rule Foundation, 60 East 42nd Street, New York City, at 10 cents a copy, covering the cost of postage and mailing. Any additional sums will be gladly received and forwarded at once to Madame Chiang to assist in her work of caring for war orphans and other refugees.

"BLUE" LAW REVISION

Evidence of a nation-wide effort to break down the Sabbath laws of the states throughout our nation with a view to making Sunday movies legal, is found in a two page article in the October 19, 1940 issue of the Motion Picture Herald, trade magazine of the motion picture industry entitled, "Delaware Leads the Way for a Revision of Archaic 'Blue Laws.'"

The article explains the origin of this move as follows:

"The blue laws agitation in Delaware got under way last summer after Charles S. Horn, owner-manager of the Blue Hen Theater at Rehoboth Beach, was fined three times on charges of Sabbath breaking. Evidently Mr. Horn didn't like the Sabbath law of Delaware because it interfered with him carrying on his business on the Lord's Day and through his attorney made complaint against Delaware's "archaic blue law" to James R. Mulford, Attorney General of Delaware. Evidently Mr. Mulford was sympathetic for according to the article, he addressed a communication to the attorneys general of the 47 other states of the United States to discover what sort of Sabbath laws they had in comparison with Delaware's "archaic" law and with an attempt to secure amendatory legislation to remove the archaic features of the Sabbath laws of the states. The article purports to give, and we presume does give correctly, the results of this survey in which we are not particularly interested except that the writer says, there are still many states which have these "archaic" laws, which are in great need of modernization—that is, of liberalizing so as to permit Sunday movies in particular.

That which gives significance to this article for our readers follows: (a) the names given to these Sabbath laws which prohibit secular labor and business, work of necessity and mercy excepted, and commercial amusements and sports on the Lord's Day. The writer calls them "blue laws" no less than seventeen times; other terms applied to them are "archaic," "ancient," "very ancient," "outmoded," "antiquated." The purpose, of course, is to discredit these laws, and laugh them out of court by the very names applied to them, and to lead their readers to conclude that no up-to-date, intelligent person of the 20th Century believes in them.

(b) Frequently throughout the article reference is made in connection with the "blue laws" to the laws of the states on gambling and lotteries, justifying the inference that laws against gambling and lotteries, are also outmoded, and should be done away with in this age of enlightenment and progress. (c) Of greatest significance is the fact that the article reveals the attitude of the motion picture industry toward our Sabbath laws and furnishes evidence in support of the charge often made in the columns of The Christian Statesman that the motion picture industry for many years has been waging a nation-wide campaign to break down our Sabbath laws and the sancity of the Lord's Day.

77th Annual Meetimg Of The National Reform Association

The 77th Annual meeting of The National Reform Association was held on Tuesday, December 3rd, in the East Liberty Presbyterian Church, Pittsburgh, Pa. There were three sessions.

At the morning business session, presided over by Dr. R. H. Martin, reports were made covering the work of the past year as follows: Dr. W. L. C. Samson, secretary, for the Board of Directors; Dr. William W. McKinney, chairman, reported for the Field Department; in the absence of Dr. Hugh Leith, Dr. Elliott, secretary of the National Reform Association, reported for the Publication Department and E. Clay Young, chairman, for the Finance Department; J. S. Tibby and E. Clay Young, the auditing committee; Knox M. Young, treasurer and Dr. R. H. Martin, President of the Association.

The Publication Department reported that 828,000 pages of literature was published of which amount 467,000 pages were on the Sunday movie issue. Over 1,000,000 pages were distributed within the year. There was an increase in the subscription list of The Christian Statesman of 92, the list at the end of the year standing at 3,100. One issue of The Christian Statesman was devoted to the discussion of the Bible and religion in the Public Schools, another to promoting the Day of National Prayer appointed by President Roosevelt.

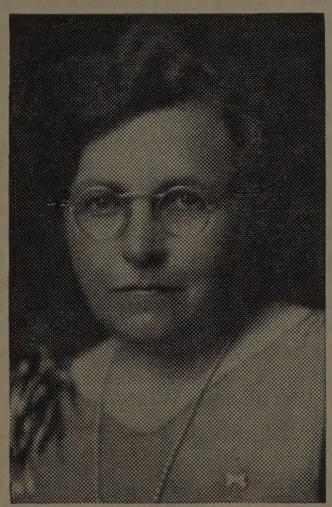
Over 1,200 copies of "Six Studies on the Day" were distributed during the year largely for use in Bible classes studying the Sabbath.

Dr. Martin made 125 addresses, members of the Board, 25 addresses. Three members of our Board and the President gave 15 messages at the summer conference at Winona Lake, Indiana. One hundred sermons on the Sabbath were preached in response to a request of the Association, 50 sermons on other subjects making at least a total of 300 messages for the year. The report stressed the leading part which the Association took in the appointment of September 8th as the Day of National Prayer and in the contest over the question of Sunday movies in 147 municipalities in Pennsylvania. Other accomplishments of the year were included in the reports. All in all, the year was one of activity and achievement along many lines including the Sabbath, Temperance, the Bible in the Schools, and in proclaiming the fundamental principles of National Reform in their application of our national life, and to America's duty in relation to the war situation.

The following members of the Board of Directors were reelected for a term of three years: Rev. Ross M. Haverfield, Rev. T. Leroy Hooper, D.D., Rev. A. R. Robinson, D.D., S. K. Cunningham, Frank H. Davis, Rev. W. W. T. Duncan, D.D., Rev. J. S. Martin and S. Gordon Thompson. To fill the place of Rev. W. A. Ganfield, D.D. of Waukesha, Wisconsin, deceased, Rev. E. Joe Vandervort of New Brighton, Pennsylvania was elected for a term of three years.

Afternoon Conference

Mr. E. Clay Young, Vice President of the Board of Directors, presided over the afternoon conference. The Devotional Service was in charge of Rev. T. Leroy Hooper, D.D., District Superintendent, Washington District, Methodist Church, Pittsburgh, Pa., who is also a member of the Board of Directors.



Mrs. Ella B. Black

The address of the afternoon was made by Mrs. Ella B. Black, Pennsylvania State President, Woman's Christian Temperance Union of Pennsylvania. "Our Greatest Danger," her subject, she declared to be indifference —the indifference of Christian people toward the pressing moral issues which we are facing today, such as the liquor traffic and the Christian Sabbath. Mrs. Black is the successor to Dr. Ella M. George who for twenty-one years was President of the Pennsylvania W.C.T.U. Mrs. Black has proved herself to be a worthy successor under whose leadership the Woman's Christian Temperance Union of Pennsylvania is not only increasing its membership but in efficiency as an agency combatting the liquor traffic. Her message was a challenge to Christian leaders to equip themselves with definite and specific facts regarding the liquor and other moral issues and to give these facts particularly to inquiring youth, and to lead an aggressive fight against these public evils.

At this session one and a half hours were given to an open forum on the question, What Can Be Done in Defense of the Christian Sabbath in the Pittsburgh Area and to Promoting its better observance with particular reference to whether or not the question of Sunday movies should be placed on the ballot in the November, 1941 Election in the City of Pittsburgh. The following were on the program for a discussion of this subject: Rev. William L. Mudge, D.D., Executive Secretary, Pennsylvania Council of Churches, E. Clay Young, of The National Reform Association who had charge of the Sunday movie fight in Wilkinsburg; Rev. R. M. Blackwood, D.D., Secretary, Western Pennsylvania Sabbath Association; John B. Collins, Editor of the Pittsburgh Catholic and Mrs. A. F. Leonhard, President, Allegheny County, Woman's Christian Temperance Union. Others who took part in this discussion were Dr. Henry Cole, President of the Allegheny County Sabbath School Association, Rev. W. G. Smeltzer, Committee on Morals of the Pittsburgh Conference, Methodist Church, and Rev. H. B. Mansell, Dr. R. H. Martin and others. It was the consensus of opinion that a united and forward movement on behalf of the Sabbath in the Pittsburgh district is advisable and that the Sunday movie issue should be placed on the ballot for the City of Pittsburgh at the coming November Election provided general support can be secured for this movement.

Following this there was an open forum on "What Can Be Done to Stop or Curb the Advertising of Intoxicating Beverages in the Pittsburgh Area." Dr. R. H. Martin, Chraiman of the Committee Against Liquor Advertising of the National Temperance and Prohibition Council, led in this discussion which was participated in by a number of others. In response to Dr. Martin's request about 20 of those present agreed to become members of a group to protest the advertising of intoxicating beverages over the Pittsburgh radios and in Pittsburgh newspapers, with the understanding that the membership of this group is to be greatly enlarged.

(Continued on page 7)

Association Activities

County Liquor Leaflets

In October two new County liquor leaflets were prepared and published —25,000 copies each of an Allegheny County and a Beaver County leaflet similar to those our Association has formerly published except that these last published leaflets are more attractive, being published in two colors, and contain some new features. Two pictures, one of a promising youth, and along side it, the face of an alcoholic addict, give a human interest to the leaflet and drive home the truth that the use of beverage alcohol ruins human lives.

The Allegheny County leaflet shows that in this time of local, national and world need, in this one county there was spent for intoxicating liquors in 1939 over $70,000,000, an average expenditure for every man, woman and child in the county of $50.13. The expenditure for the public schools of the county for this same period was less than $25,000,000; for public relief (county, state, federal) was slightly less than $51,500,000; for operating the county and city (Pittsburgh) government $46,000,000; raised for the Community Fund, in which 70 agencies participate, less than $2,500,000; and for the Red Cross, $650,000.

The leaflet also gives the amount spent for the entire State of Pennsylvania for 1939: intoxicating liquors $332,705,382.00 ($33.63 per capita); public relief $299,485,120.86 ($30.27 per capita); public education $156,-137,465.00 ($15.78 per capita). Also that there was 22,487 places in Pennsylvania that had licenses on May 15, 1940, to manufacture, sell or otherwise deal in intoxicating liquors. The Beaver County Leaflet contains similar information for that county.

Sunday Movie Campaigns

On November 5th there were local option elections in 147 communities in Pennsylvania in a large number of which The National Reform Association furnished literature, or its representatives spoke in individual churches, union services, mass meetings, or before ministerial associations of other groups of leaders on the Sunday movie issue, or both.

Our Association published four leaflets on this issue—in all 121,000 copies, 478,000 pages, nearly all of which were used in these contests in some 20 communities. The President of The National Reform Association addressed congregations, mass meetings, ministerial and other groups in many communities for two months before the vote—giving almost his entire time to assisting communities in the Pittsburgh area in these local campaigns to defeat Sunday movies at the polls.

In the Wilkinsburg contest he was engaged by the Community Betterment Association of Wilkinsburg and vicinity, in charge of the contest there, a layman's association which led the fight there successfully five years ago against both liquor and Sunday movies. He provided four leaflets used in the campaign, in all 54,000 copies, which were taken to the homes of Wilkinsburg, articles for the Wilkinsburg Gazette, which goes to 9,000 Wilkinsburg homes, and a full page advertisement inserted in this paper the week preceding the vote. The local organization did a fine job in getting the facts to all the voters, in presenting the case in short messages before various groups and congregations. The pastors preached sermons on the subject and the Catholic priest and his people in Wilkinsburg worked heartily in cooperation with the layman's organization. The result: whereas the vote against Sunday movies five years ago was only 419 more than the vote for them, in this election it was 1852. E. Clay Young of the Board of Directors of the National Reform Association was general chairman of the Campaign Committee. This settles the issue in Wilkinsburg for at least five years with Sunday movies under the ban.

President's Western Trip

Dr. Martin spent from November 9th to November 25th in Kansas and Iowa where he made 23 addresses in 15 days. Last summer the Ministerial Association of Stafford, Kansas, invited him to be the guest preacher at their Preaching Mission this fall, November 10th to 17th inclusive. For several years it has been their custom to conduct a preaching mission each year in which all the eight churches of Stafford unite. Bishop Mead of the Methodist Church was the guest preacher last year. On eight successive evenings Dr. Martin preached. On account of very unfavorable weather the audiences at first were small but they grew in number each evening and at the closing service on Sabbath night about 500 were present. About half of Dr. Martin's sermons were evangelistic in character, the remainder were on various aspects of the Gospel in its application to social and political conditions, to national and international life. The response on the part of both ministers and people was favorable.

During the eight days of the Preaching Mission Dr. Martin addressed the senior and junior high schools, current events class of the high school, the Rotary and Lion's Clubs and a union meeting of the young people of the churches on Sabbath evening preceding the regular Sabbath evening meeting.

The following Monday he preached the sermon at the opening of a union meeting of the pastors of the county in which Stafford is located and an adjoining county on "Christ, the Foundation of the Collective Life of the World." The following Tuesday he addressed the students of Sterling College, Sterling, Kansas, following which he spoke at week night meetings in the Reformed Presbyterian Churches of Denison and Kansas City, Kansas. On Sabbath, November 24th, he presented the National Reform cause and work before the Reformed Presbyterian Churches of Sharon and Morning Sun, Iowa in the forenoon and addressed a union meeting of these two congregations, on Sunday movies, in the evening. On Sabbath morning of November Tenth he gave a message on National Reform to the R. P. Congregation of Sterling, Kansas.

Following President Roosevelt's appointment of September 8, 1940 as a Day of National Prayer, Dr. R. H. Martin called upon Senator Guy M. Gillette of Iowa at his office in Washington, D. C. to thank him for introducing in the United States Senate the resolution requesting the President to proclaim a day of national prayer on account of the world situation and the situation confronting our own nation. Senator Gillette said he had no doubt that the President issued his proclamation on account of the resolution introduced in the Senate. As stated in our last issue Senator Gillette incorporated in his resolution almost in its entirety the resolution prepared by The National Reform Association, adopted at the Winona Conference and forwarded to the Senate.

CHRISTMAS GIFT SUGGESTION

Why not introduce some of your friends to The Christian Statesman and the National Reform cause? Send us their names and addresses and remittance of $1.00 for each, and we will send them The Christian Statesman for 1941. You will help them and a great and needy cause. Address, The National Reform Association, 209 Ninth Street, Pittsburgh, Pa.

Sunday Movie Vote In Pennsylvania

On November 5, 1940, approximately 147 municipalities (cities, boroughs, townships) voted on the question of Sunday movies. Of this number 88 voted against Sunday movies and 59 for them. The official figures are not obtainable to date. We expect in our next issue to give the names of all these municipalities and the vote for and against. For this reason and because of lack of space, the account of this notable contest in this issue of The Christian Statesman will be brief.

The contest from our point of view was largely a defensive fight. Five years ago, under an amendment in the Sabbath Law of the state, this issue was placed on the ballot and voted on in 327 of the 2,563 municipalities of the state; in 168 of these Sunday movies won and in 159 they lost. In view of the fact that under the local option provision of the Sabbath Law, Sunday movies are under the ban where the issue has not been voted on as well as in the communities where it has been voted on and the vote was against Sunday movies the status at the close of the year 1935 was: Sunday movies legal in 168 municipalities, illegal in 2,395 municipalities. Between 1935 and 1939 the issue was voted on in only a few municipalities, the exact number we do not know. Accepting the figures of the proponents of Sunday movies, the status before the vote on November 5, 1940 was: Sunday movies legal in 226 municipalities and illegal in the remaining 2,337 municipalities in Pennsylvania.

Subject to correction when we have checked up on the above and receive the official count the present status is: Sunday movies legal in 275 municipalities, illegal in 2,290 municipalities in Pennsylvania.

In this last election, of communities which already had permitted Sunday movies ten voted to keep them, and one, Brackenridge, voted to close. Of communities which previously voted to prohibit them 87 voted to continue the prohibition; 48 voted to lift the ban permitting Sunday shows after 2 P. M.

Among the larger cities which voted to keep their theaters closed on the Sabbath were Harrisburg, Altoona, Pottsville, Williamsport, Norristown, Butler, Wilkinsburg, Greensburg. Larger cities which let down the bars were Johnstown, Lancaster, Allentown, Bethlehem.

A number of the places voting against Sunday movies in the Pittsburgh area were Bellevue, Tarentum, Vandergrift, Kittanning, Rochester, Latrobe, Ligonier, Zelienople and Indiana.

The National Reform Association took a leading part in this campaign furnishing literature to the amount of one-half million pages in more than a score of communities, addressing ministerial associations and other groups of leaders and mass meetings in many of these communities.

77TH ANNUAL MEETING

(*Continued from page 5*)

The Evening Session

Following the custom of many years members of the Board of Directors and friends of the Association to the number of about one hundred gathered around the tables in the banquet room of the spacious East Liberty Presbyterian Church for the evening dinner at 6:15 o'clock. Rev. R. A. Blair, D.D., Pastor of the Reformed Presbyterian Church of New Kensington, invoked the divine blessing. Dr. T. Leroy Hooper who conducted the afternoon devotional service was toastmaster for the evening. Entertainment was provided by a quartette of students from the Pittsburgh-Xenia Theological Seminary of Pittsburgh—William Pinkerton, Fred Houston, W. R. McGeary, Jr. and Boyd Russell. They entertained with appropriate secular and sacred selections, exceptionally well rendered.

Two addresses, appropriate both from the viewpoint of The National Reform platform and the world situation followed the dinner—"America and the World Crisis" and "Our Responsibility in a Moral Crisis." Both of these addresses were of a high order. The response of those present indicated their appreciation and approval of the messages. The substance of these two addresses will be found elsewhere in this issue of The Christian Statesman.

Resolutions

The following resolutions submitted by the Committee on Resolutions—Rev. H. B. Mansell and Rev. D. H. Elliott, D.D.—were unanimously adopted.

"The National Reform Association has always maintained that the Bible should not be excluded from the public schools of our land. We are, therefore, glad that provision has been made in the curriculum of the Pittsburgh public high schools for instruction in the Bible. In view of the undisputed figures of J. Edgar Hoover that a fifth of all arrests are of persons under 21 and that such arrests are increasing this move is none too soon and too little rather than too much. RESOLVED that we commend all communities which put the Bible in their schools and urge all school boards to do likewise.

We also commend the work of Rev. W. S. Fleming, D.D., in preparing the manuscript of his book on "God in the Public Schools" and hope for its early publication.

RESOLVED that we commend the removal of all liquor advertising from the windows of the State Liquor Stores and insist that all such advertising should also be forbidden in the windows of all licensed places.

RESOLVED that we commend the excellent work of the president and officers of The National Reform Association for their unsparing efforts during the past year. We are especially glad for the successes secured in Wilkinsburg and many other places which availed themselves of the literature and services offered by this Association.

AMERICA AND THE PRESENT CRISIS

(*Continued from page 2*)

ing. When defenseless peoples fall among thieves who ruthlessly despoil them of their national liberties, the nation which is true to the Christian ideals of service, sacrifice and love will take the attitude of the Samaritan and not the attitude of the priest and the Levite.

In the discharge of our international responsibility we should come to the aid of Great Britain with all the moral and material resources at our command. The Battle of Britain is the Battle of America. To Britain and America God has committed the stewardship of freedom. To these two great democracies liberty loving people now in the bonds of slavery look for deliverance.

But a British victory, greatly as it is to be desired, will not insure permanent peace in a selfish world. A British victory will for the time being stay the hand of the aggressor but in addition to this there must be international forgiveness through international repentance. The authority and law of the Prince of Peace must be recognized and obeyed. Only the fulfillment of Daniel's prophecy can bring permanent peace to this sin-cursed, war-weary world. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. vii. 27.

The Inter-Faith Comity and the Civil Sabbath

Rev. Wm. Parsons, D.D.

American unity and solidarity have been disrupted and progress in her civilization has been hindered by the presence in her population of three of the major faiths of the world, which though they have a common origin, in the course of the centuries have grown apart and developed considerable antagonism. They are the Protestant Christian, the Roman Catholic and the Hebrew.

The progress of their common enemy, call it what you will, atheism, modernism or secularism, has been greatly facilitated by the antagonism between them in those matters which lie both in the realm of religion and civil government, such as education, the Sabbath, divorce and remarriage laws and the rights of private conscience.

Fifty years ago Dr. Abraham Kuyper of Holland predicted that within two generations Protestantism and Roman Catholicism would be driven into the same camp to defend themselves against what he called "Modernism." He might well have added the Hebrews as we are only too well aware in the light of recent developments.

Recently some of the more realistic leaders in each of these faiths have come to see what this antagonism is doing to American life, and also to their own religious life and institutions. They have begun to move toward the establishment of a basis of comity upon which all can act in common defense of American ideals as well as their own institutions.

So far no positive platform of comity has been fabricated. What has been accomplished is largely negative, directed toward promoting good fellowship and preserving peace between them. The present imperatively demands a constructive program of unified action, looking toward the recovery of the lost ground and restoring the impaired religious and national institutions to their normal power and functions.

Recognition of three facts will go far in the promotion of this united effort for the common good. The first fact is that some things can be done by united action which will benefit all of these faiths and which will require but non-essential concessions in methods and practices on the part of either of them. The second fact is that the United States was founded as a Protestant Christian nation. But recognizing the presence of these diverging faiths the people embodied in their constitution, guarantees of toleration of all religious faiths. The third fact is that this establishment of the principle of toleration guaranteed the natural and constitutional rights which enables each of these faiths to maintain and teach their tenets and the practices growing out of them. But they do not grant the right to these organized bodies to obstruct the natural development of the institutions and laws of a Protestant Christian nation. To do this for the sake of advantage goes beyond the bounds of the original policy of the nation's founders.

These facts might be applied to any one of the problems mentioned above and probably to others. We shall apply them here only to the Sabbath and the laws enacted for its preservation.

Between these faiths the following differences have been clearly recognized. Between the Christian and the Hebrew it is the matter of the day to be observed. Between the Roman Catholic and the Protestant faiths it has been a difference as to the extent of the limitations, that the civil government should place upon industry, business, labor and sports.

The next step in this comity program is for the Protestant Christian organizations to give definite and positive assurance to the other two, that in the line of work in which unity and cooperation is sought, there is no purpose or wish to destroy them or to hinder them in their natural development; that they believe all will flourish better by having a common rest day. The next step is to make some such concessions to the Hebrews that no rest day laws shall interfere with their labor where that labor does not interfere with the rest and worship of the community nor constitute an unfair advantage to those engaged in it. The establishment of the five day week has taken away much of the practical objection to the common rest day and the laws which maintain it, namely that they constitute an unfair discrimination against the Hebrew because he is compelled by his conscience to observe Saturday as the Sabbath and by the law Sunday also. But in any event he has far more to fear and lose under a regime that knows no Sabbath than under one that maintains the Christian Sabbath as a national rest day.

The last concession that I shall mention is that the Roman Catholic faith could easily concede much as to the nature of these rest day laws. If they were made to forbid only unnecessary labor, business, commercialized sports and pleasures and unfair competition in business, leaving a little more latitude for non-commercial pleasures, they ought to work for and support them.

Probably all will agree that this weekly rest day which gives time for instruction in religion, inspiration, religious life and labor is vitally necessary to the healthy life and functioning of either the church or the synagogue. The Christian puts it this way, "no Sabbath no church and no church, no Christianity." While it may be possible for the church or the synagogue to exist without its day, its growth and functioning will be so curtailed that it cannot minister successfully to its own people, much less resist the insidious encroachments of secularism upon our national life.

It is because we of the National Reform Association so firmly believe in the vital necessity of a national rest day that we make this appeal to these three great faiths to unite in restoring again this national institution and its sustaining laws, which during the last two generations have been so nearly destroyed. There is a common ground upon which we can work for the welfare of the United States of America and which demands concessions so slight that they may be very profitably made by all.

BOOSTING BOOZE IN THE MOVIES

"We believe that literally tens of millions of American citizens, even including many who themselves drink, are nauseated and disgusted at the continuing succession of so-called 'smart' drinking scenes and alleged liquor comics, now fairly flooding the week-by-week and month-by-month crop of new films emanating from Hollywood," so says the American Business Men's Research Foundation.

The Foundation reproduces an article from *"Movie-Radio Guide"* in which the editor who is far from being a prohibitionist scores "the alarming increase in tippling in the talkies." Says the editor, these drinking scenes "provide every child who sees movies with the conviction that (a) all smart people drink, (b) that it is fun to get 'woozled,' (c) that hard drinking is the logical resort of anyone who is disappointed in love or business."

"The point is that nowhere is the other side of the story told. This highball game as pictured by Hollywood is too attractive. It needs attention. The Hays office can stop it. Let them do so."